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James White 1/.

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Warnings from the Dead. |  
People; | but Especially  
Evils as would bring | them  
| In Two Discourses, | Occasioned  
on some Unhappy Ma- | lady  
made by a | Young Woman  
these Malefactors. | — || London  
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change. 1693. 16mo. p.

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| — | A Discourse, (occasioned  
eral | Malefactors, who were  
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*Proo. 203. T. 497.*

1693.

e Dead. | — | Or | Solemn Admonitions | unto | All  
Especially unto | Young Persons | to Beware | of such  
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ourses, | Occasioned by a Sentence of Death, | Executed  
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Occasioned by a Sentence | of Death, passed upon sev-  
who where then in the | Congregation"; 35-67 [76],  
e to the | Unclean Spirit. | — | Uttered on a Day when  
re-executed for Murder- | ing of their Bastard-Children";

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Warnings from the Dead. c

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O R  
Solemn Admonitions

Unto

ALL PEOPLE;  
but Especially unto  
YOUNG PERSONS  
to Beware

Of such EVILS as would bring  
them to the Dead.

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By COTTON MATHER.

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In Two Discourses,  
Occasioned by a Sentence of DEATH,  
Executed on some Unhappy MA-  
LEFACTORS. Together with the  
Last CONFESSION, made by a  
Young Woman, who Dyed on June  
8. 1693. ONE of these Malefactors.

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Boston in New-England;  
Printed by Bartholomew Green, for  
Samuel Phillips, at the West End of  
the Exchange. 1693.

Extracted from the Book

O R

Plain Admonitions

Two

ALL PEOPLE

but Especially unto

YOUNG PERSONS

to Beware

Of such EVILS as would bring  
them to the DEATH.

A COTTON MATTER.

In Two Discourses

Occasioned by a Sentence of DEATH  
Executed on some Unhappy MA-  
LEFACTORS. Together with the  
LAST CONFESSION made by a  
young Woman who layd on her  
DEATH-BED. ONE of these Addresses

Written in the English;

Printed by Bartholomew Green for  
Samuel Smith at the West-End of  
St. Dunstons Church in London 1723.



A Blessed Medicine for Sinful  
Madness.

A Discourse, Occasioned by a Sentence of DEATH, passed upon several Malefactors, who were then in the Congregation.

Ecclesiastes IX. 3.

*Madness is in their Hearts, while they Live, and after that they go to the Dead.*

**I**T is a very doleful Thing, that upon the Reading of this Text, I may do as our Saviour, upon a better Occasion did; even Shut the Book, and Begin to say, *This day is this Scripture fulfilled in your Eyes.* The Beginning of it ha's been wofully fulfilled by the *Mad Lives* of some unhappy and condemned Malefactors, who make a *Sight* in this house at this Time, very moving unto all Spectators. The Endeavour of one Sermon more is to be bestow'd upon them before  
D they



## 2 A Blessed Medicine

they Dy, that their *Madness* may not accompany them unto their Execution, to be cured only by *Death*, which is indeed an *Effectual*, but a very miserable *Cure for all Diseases*.

We have in our Text, A *Wise* man, describing of a *Mad* man. Tis an Impenitent and an unreclameable Sinner, which hath here the Title of a *Mad man* too justly put upon him ; and the *Madness* of such a man hath both the *Cause* of it, and the *End* of it, here Assigned.

First, For the *Cause* of this *Madness*. A great thing that inspires wicked men with so much *Madness* is, their Observing, *That there is one Event unto all*. Many a man is too *Pore-blind* to see any Difference between *Good* and *Bad* men in the World. As to the *Comforts* of this Life, he sees an *Ishmael* to live as long as an *Isaac*, an *Epicure* to fare as well as an *Abraham*. As to the *Troubles* of this Life, he sees a *Job*, a *David*, a *Lazarus* in as terrible Distresses, as any that befall the worst of men, and *Saul* and *Jonathan* in their Deaths not Divided. What follows now? *Madness is in their hearts while they live*. That passage,

## for Sinful Madness.

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passage, *While they live*, notes the continuance, and Obstinacy of the Malady. And for an Instance, this *Madness* Expresses it self particularly, in that one *Mad* Imagination, *That the basest Life here, is better than the best hereafter*; or as the Proverb in our Context has it, *A Living Dog is better than a dead Lyon.*

Secondly, For the *End* of this *Madness*. Tis here concluded in that clause, *After that, they go to the Dead*. A clause capable of a Various Interpretation. Some carry it, as a further Account of the *Promiscuous Events* happening both to *Good* and *Bad* men. They both *Go to the Dead*. But we may rather conceive the *Issue* of the *Madness* that is in wicked men, here pointed at. It Expires in *Death*; of which *Death* we must understand, That it is Agreeable to the *Life* which went before; and therefore a Wretched, Woful, Shameful *Death*, a *Death* in *Madness*, and therefore a *Death* in *Misery*, must be imply'd in this Assertion. Wherefore the *Doctrine*, which demands your Attention is,

DOCT.

A *Bad Death*, after a *Mad Life*, is, the Condition, which Incurable Ungodliness is attended with.

We have Two very Sorrowful Subjects to discourse upon ; and therefore my whole Sermon must be like *Eze-kiels Roll*, full of *Lamentation and Mourning and Wo.*

The first PROPOSITION which do's Arrest our Thoughts, is this,

*It is a Mad Life, that Ungodly men use to Lead.*

There is an Horrible *Madness* which do's possess the *Hearts*, and thereupon pollute the *Lives* of all ungodly men. Every Penitent in this Assembly, will in much Bitterness of Soul, confess the Truth of this Proposition, and say, *None but Mad men would ever do as we have done !*

The Word of God calls every thing by its *Right Name* ; and Ungodly men are called *Mad men* in those unerring Oracles. As the Preacher tells us, in *Ecc. 2.2.* *I said of Laughter, it is mad ;* So do's the Bible assure us concerning the Merry Jolly Sinner, *He is Mad, & there is a Madness in all his waxes.* It assures us concerning all that Renounce and Forsake the Blessed God, in *Jere. 50. 38.* *They are mad upon their Idols.* Our First Father by his Fall, gave him-  
self



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Sub- self a fore blow in his Head; he  
fore Crack'd and Craz'd his own *Brain*;  
Eze- and the *Madness* hath ever since run in  
and a Blood; his poor Children derive it  
from him. Hence tis the Name of a  
Sinner, in *Plal* 14. 1. *He is a Fool!* and  
Solomon who Preach't and Wrote with  
some Imitation of his Father, do's es-  
pouse that *Phrase*, as the most proper  
to denote, *A Sinner*, by. Now it speci-  
fies but a Degree of the same Distem-  
per; the *Dotage* of a Sinner quickly  
grows up into *Phrensy*, which makes a  
perfect *Mad man* of him.

Truly, the World is almost an Entire  
*Bethlem*, and none but that infinite  
Wisdom, which keeps the *Waves of the*  
*Sea*, within their Bounds, could Govern  
the *Madness*, and manage the Exorbi-  
tancies and Confusions of it.

Let us a little reflect upon the *Symp-  
tomes* of MADNESS, which appear in  
the *Lives* of ungodly men.

First. An ungodly man, *Believes* like  
a *Mad man*. His *Fancy*, like a *mad mans*,  
is disturbed and depraved, and he hath  
very Ridiculous Opinions in his mind.  
His *madness* lies in that, in *Isa.* 5. 20.  
To call evil good, and good evil; to put  
darkness;

darkness for light, and light for darkness. He hath such *Frantick Whimseys* in him ! What thinks he of God ? He *madly* thinks, God is altogether such an one, as *my self*. What thinks he of Christ ? He *madly* thinks, Christ is a *Stumbling-block and Foolishness*. What will he think of Religion ? He *madly* thinks, *What is the Almighty that I should serve Him, and what profit shall I have, if I pray unto Him ?* He hath *mad Thoughts* about Sin, as if, *The Stolen Waters* of it were sweet. He hath *mad Thoughts* about the *World*, as if, *Here were his Resting place*. And he hath as *mad Thoughts* about himself : with a *Laodicean madness* in him, he counts himself, *Rich and Increased in Goods and having Need of Nothing*, when he is *Wretched and Miserable and poor and blind and naked*. Go into a *Casa de Locos* among the proud Spaniards, and you shall see one fancying himself a *King*, another a *Pope*, and a third, an *Emperour*. Such a *Swelling madness* is in every ungodly man ; he do's really count himself, *The best man in the World*. The Word used for *madness*, in our Text, is one that carries *Pride* in the Signification of it.

The

## for Sinful Madneſs.

7

The Vapours of *Pride* have diſordered the Head of an ungodly man. And in all his Thoughts, he will be ſure to Contradict whatever the Bleſſed God ha's Revel'd unto us.

Secondly. An ungodly man, Chooses like a *Mad man*. We ſay, *Quis niſi mentis Inops?* Who but a *mad-man* will Refuſe offered *Gold*, and prefer a Counter, or a *Gew-gaw*, before it? It is the way to Try a *Fool*; ſet a piece of *Gold*, and ſome ſorry *Trifle* before him; if he chooſe the *Trifle* rather than the *Gold*, he is, *A Fool*. Such a *Mad fool* is every ungodly man! His Choife is mentioned in *Iſai. 66. 3.* *They have choſen their own ways, and their ſoul delights in their Abominations.* There are Various Objects preſented unto the Choife of the Sinner; but what a Choife do's he make? There is both *Life Eternal* and *Eternal Death* ſet before him; but ſo *mad* is he, that he chooſes *Death* rather than *Life*. His prodigious Choife is that in *Jere. 2. 13.* *They have forſaken the Fountain of Living waters, and have hewen them out Cisterns, broken Cisterns, that can hold no water.* What a *mad-man* is he? On the one ſide,



side, *Wisdom* offers unto the Sinner those *Spiritual Riches and Spiritual Honours, & Prov*  
*Eternal Priviledges* ; on the other side, *Punish*  
*Satan* offers unto him, *A few Short-li-v'd befor*  
*sensual Delights, that shall forfeit all the here*  
*Blessings of the New Covenant forever ;* *licit*  
 but like a *mad-man* he chooses the of *Dow*  
 fers of *Satan* before those of *Wisdom*. *Exp*  
 He may have his Choise, and that pro him  
 fer is made unto him, *Ask what thou any*  
*wilt have, and thou shalt have it, though was*  
*there be more than the half of a Kingdom be c*  
*in it.* But this *Mad-man*, he chooses *Para*  
 a *Straw* before a *Crown*, before a *Throne*. *is a*  
 He chcofes a *Dunghel*, yea, a *Dungeon*, *he*  
 before a *Kingdom*. He had rather have *ha's*  
*Husks* with *Hogs*, than *Bread* in the *his*  
*Heavenly Fathers House.* A *Pebble Stone*, *gels*  
 or a *Barley Corn*, is of more Esteem *How*  
 with him, than the *Pearl* of great price. *Imm*  
 Behold, a very *Stupendous Madness* here ! *who*

Thirdly. An ungodly man ha's the *Loss*  
*Rashness*, and *Boldness*, of a *mad-man* in him.  
 He troubles not himself with *him*  
 any, *Wherefores*, and, *What if's* ? He *Ma*  
 do's not ask himself, *Wherefore* did I *gain*  
*come into the World* ? Nor, *What if* I *in*  
*go out of the World* before I have made *ror*  
*better Provision* for it ? He is one of *the*  
 those, *Ju*

## for Sinful Madnets.

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those, whose Pourtraiture we have in  
Prov. 27.12. *The Simple pass on and are  
Punished.* He Drinks all that he sees  
before him, and he never ponders, Is  
there no poison in it? He is not Sol-  
licitous about the Dangers, and the  
Downfalls, which he is continually  
Expos'd unto. And hence he permits  
himself to be cheated, worse than ever  
any mad-man was. Doubtless, Adam  
was Mad, when he suffered himself to  
be cheated of his Innocence and his  
Paradise, with an Apple? The Devil  
is a notable Hucster and Juggler! and  
he cheats the mad Sinner of all he  
has; the mad Creature will part with  
his precious Time, though all the An-  
gels in Heaven cannot Recal one Lost  
Hour of it; and he will part with his  
Immortal Soul, though the Gain of the  
whole World, would not Repair the  
Loss; The Devil gets these things of  
him, for a Song. And he runs as  
Mad Ventures, as he makes Mad Bar-  
gains. There is that foaming Madnes  
in him, that he Values not the Ter-  
rors of the Almighty God; He hears  
the Threatnings of God, He sees the  
Judgments of God, for Sin, and yet he  
will,

will, Go on still in his *Trespases*. He do's, as we read in *Jere. 8. 6.* *As the Horse rusheth into the Battel.* Though he is fairly Warned, that if he Venture on in his Evil ways, the Omnipotent God will make him feel the force of His Iron Fiery Arms, *What cares he?* He goes on in the *Rage* of Sin, and *mocking at fear*, he playes with Folly before the Canons Roaring Mouth. Such a furious *Mad-man* the ungodly Sinner is !

Fourthly. An ungodly man, like a *mad-man*, endeavours the *Hurt* of all are about him ; especially of those by whom his own Good is most Endeavoured. His *madness*, makes him given to *mischiefe*. We read in *Eccl. 10. 13.* about, *Mischievous madnes*. That is it which the Sinner is under the continual Hurries of ; and as tis said in *Prov. 10. 23.* *It is a Sport unto a Fool to do mischiefe.* He is always doing *mischiefe* to himself. He do's what is worse than tearing his own Hair, cutting his own *Flesh*, and killing his own *Children*, which *mad-men* use to do ; for with a Thousand Stabs and Wounds he *Wrongs his own Soul*. And, he is doing



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doing mischief to others too as fast as he can. The *Estate*, and *Credit*, and *Health* of his Neighbours all fare the worse for him; they find him, A *Mad-man* casting *Fire-brands* and *Arrows* and *Death*. Nor is he content to Go to Hell alone, but he draws as many with him thither as he can. But especially, if any man shall go to *Restrain* him or *Oppose* him in his *Extravagancies*, this *mad-man* will grow yet more outrageous at it. It was a Quality which *Balaam* was marked for, in 2 Pet. 2.16. *The Madness of the Prophet*. Wherein did he show his *Madness*? In this; That when he met with a Stop in his way, it flung him into such a Passion, that there was no coming a near him. Tis thus with such a man; *Tell him the Truth*, and hee'l treat you like the most mortal and cruel Adversary: Go to Stop him, or bind him, or thwart him, and you had as good *Meet a Bear bereaved of her Whelps*. And hence his Vexation Spends it self upon the Faithful Ministers of God with a peculiar Animosity; if he see such an one, he crys out, That man, I hate him! if he meet such



such an one, he crys out, *Have I found thee; O mine Enemy?* He cannot Endure to be Controlled in his Wickedness.

Fifthly. The ungodly man has, *The Devil in him.* There is an Unaccountablean Unexpressible Interest of Satan oftentimes in the Distemper of *madness*. It was a common sentiment among the Jews of old, That *madness* was oftentimes produced by an *Invasion* and *Possession* of Evil Spirits; Especially, if the *madness* were *Sine Febris*. Hence they said in one of their Slandrous Blasphemies against our Lord, as in Jch. 10.20. *He hath a Devil, and is mad.* It is often some *Devil*, which takes Advantage of the Poisonous Fires which *madness* is inflamed with, to carry on the hideous Hurly Burly's that are in the minds of the Distempered. Hence also t'was said concerning one that was *mad*, in Matth. 17.15, 18. *He is Lunatick*; that is, one Distracted at certain Times of the *Moon*. And it follows; *Jesus rebuked the Devil.* Be sure, An ungodly Sinner has this point of *madness* in him, That he is under a Remarkable Energy of the *Devil*.

## for Sinful Madneſs.

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*Devil.* It was ſaid unto a Cheater, in  
Act. 5. 3. *Why hath Satan filled thine Heart?*  
And ſo it may be ſaid of every other  
Sinner, *Satan hath a Strong-hold in the  
Heart of ſuch a Sinner.* He hath gi-  
ven himſelf up to the Devil, reſolving  
and engaging, *To walk after the Prince  
of the Power of the Air.* He ha's a  
thouſand times over ſaid unto Satan,  
as *Ahab* to the Syrian, *I am thine and  
all that I have.* And hereupon, He is  
mov'd by the Devil, and led by the  
Devil in his whole Converſation. This  
is his *Madneſs while he Lives!*

But what becomes of him after-  
wards : This is the Buſineſs of

The Second PROPOSITION,

Which we ought ſeberly to me-  
ditate a while upon. You are now  
to hear, That

*A Sad Death is that which the  
Incureable Madneſs of ungodly men  
brings them at length unto.*

This is a Thing that ſhould reach  
the Heart of every Perſon here ; but  
eſpecially of thoſe who by a more ſen-  
ſible Approach of Death, have it ſaid  
unto them, *Set thy Soul in Order, for  
thou ſhalt Dy and not Live.*

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Iirh,

First, There is a *Natural Death* which ungodly men must have Experience of. They must *Go to the Dead*, which is ly Rotting in the *Grave*. This is a thing which there is no avoiding, and, *There is no discharge in this War*. Will the *Wealth* of the ungodly man Excuse him from Dying? No. Tis said, in Psal. 49. 6. *They that boast themselves in the multitude of Riches, cannot Redeem from the Stroke of Death*. Will the *Strength* of the ungodly man Excuse him from Dying? No. Tis said in Job 21. 23. *One Dyes in his full strength*. Will his *Honour* Protect him from it? No. T'was said in Psal. 82. 6, 7. *I have said, ye are Gods, but ye shall Dy like men*. Will his *Wisdom* defend him? No. T'was said in Psal. 49. 10. *The Wise men Dy*. The man must come to it, whether he will, or no. And there is a double *Sadness* in the *Natural Death* of an ungodly man.

First. His *Natural Death* is the Execution of a *Livine* and a *Dreadful Curse* upon him. It was Gods Curse for our Sin, in Gen. 3. 17. *Thou shalt surely Dy*. The *Sting* is taken out of that Curse, to the true Believer, and



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the Snake ha's more of *Cordial* than of *Poison* in it. But the Death of an ungodly man comes upon him, as part of the *Punishment* and *Satisfaction* which the *Vindictive Justice* of God calleth for. The *Justice* of the Great God, will not let such a Transgressor Live; but will *Pay* him home the *Wages* that his Faults make due unto him. The Blessed God will not let his Creatures any longer groan under the *Burden* of serving such a Monster, and therefore He gives to His Officer *Death*, such an order as this, Go *Marshal*, Take him away, carry him to his own place!

Secondly. His *Natural Death* hath often some very *Dismal Circumstances* to Embitter it. It is said of some, in *Jere. 16.4.* They shall Dy of *Grievous Deaths*. There occurs frequently some *Grievous Accident*, in the Death of a notoriously ungodly man. Perhaps there may be some *Grievous Plagues* and Pains upon him in his *Dying Hours*. Or, an *Early Death*, and also a *Sudden Death*, which is a *Grievous Death* to a man that ha's not made his Peace with God, though it be not so to a Believer; such a Death may be his portion. Yea,

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it may be that a *Violent Death* may sieze upon him, and this by the Hands of a *Common Executioner*; the *Sword* of *Civil Justice* may take him off, and *Men Clapping their Hands at him*, hiss him out of his Place. This is the *Grievous Death* which many a forlorn Creature comes unto. But it were well if *This* were all. There are yet more terrible things to be laid before you. For,

Secondly, There is an *Eternal Death* which ungodly men are Obnoxious unto. They must Go to the Dead which ly Roaring in the Fiery Bottom of Hell forever. *Death* arrives unto them, with such an horrible Train, as we have represented in Rev. 6.8. Behold, a *Pale Horse*, and his Name that sitt thereon was *Death*, and *Hell follow'd with him*. Ay, This is that which makes their *Death* look so *Pale*, so *Ghastly*, so *Hideous*; *Hell follows*! It is that whereof we are told more than once in the *Old Testament*, as in Psal. 9.17. *The wicked shall be turned into Hell*. And that it may not want *Sufficient Witnesses*, we have it over and over *Confirmed* in the *New*, as in Math. 25.46. *The Wicked*

Wicked shall go away into Everlasting Punishment. If a man go Christless and Graceless out of *This* World, he passes unto Various Torments in *Another*; and these make up the *Second Death*.

Now the *Sadness* of the *Eternal Death*, which falls upon an ungodly man, ha's these Aggravations in it.

First. It is an *Intolerable Anguish* which he shall then be Tortured with. Doubtless there will be multitudes of Miseries to Cruciate the ungodly man among the Damned In all those things wherein he can be *Sensible*, he shall be *Miserable*. But there are especially two things which *Hell* consisteth of; and those two the Scripture call; in Mark 9. *fn.*: *A Fire*, and, *A Worm*. There shall be a *Fire*, to Vex and Scald upon a Damned Soul; and what shall that *Fire* be? Truly, It shall be the *Wrath*, the fierce and hot *Wrath* of the Great God, making Immaciate Impressions upon the Soul. It is said, in Heb. 12. 29. *Our God is a Consuming Fire.* Our God, Will then flash in very *Lively Rebukes* upon the Sinner, and (as *Psalm 112.*) he shall be, *Destroy'd*



*By the Presence of the Lord.* There shall also be a *Worm*, to Gnaw the very *Vitals* of a Damned Soul; and that *Worm* shall be an Enraged *Conscience*, making most Angry and Horrid Reflections upon the Condition of the Soul. It is said in Prov. i. 31. *They shall be Filled with their own Devices.* Out of the Sinners own *Corruption* will be bred a *Viper*, that shall keep feeding forever upon his very Heart within him. Alas, my Friends, what a formidable *Death* is this? They that have only tasted the Beginnings of it, in a *Wounded Spirit* here, have made the Town Ring with the Noises and Clamours of their Agonies. One so Visited, over-hearing some body to speak about some Exquisite Anguishes, Cry'd out, *All that is but a Metaphor to what I am feeling of!* O what a *Death* is that unto which the worst of Deaths is but a *Metaphor!*

Secondly. The *Eternity* of that *Intolerable Anguish*, will render the *Anguish* yet more *Intolerable*. We have it thrice over told unto us, in Mark 9. *fn.* *The Worm Dyeth not, and the Fire is not Quenched.* That the Calamities of the  
Dannned

There Damned will be *Truly* Eternal, is Evi-  
 dent both from *Scripture* and *Consent*.  
 The *Scripture* asserts the *Eternity* there-  
 of, Expressing it by the very same  
 word which is used to declare the *E-*  
*ternity* of God Himself; and it were  
 easy to multiply Quotations for it.  
 The *Consent* of Good men hereabout,  
 hath been such, *That the Church in all*  
*Ages hath Agreed in Receiving it as an*  
*Article of Religion.* The *Consent* of  
 Bad men hereabout, is discovered in the  
*Indelible Suspicions* and *Jelousies* there-  
 of, which can by no means be wholly  
 rooted out of their minds. That these  
 Calamities will be *Justly* Eternal, is  
 evident from This, That it is very *Just*  
 for the measures of a *Pænalty* to be  
 taken from the *Quality* of the Object  
 Affronted and Offended by the Fault.  
 As now; To kill a *Fly*, is a Sport for  
 a *Beggar*, as well as an *Emperour*; but  
 to Kill a *Man*, this is justly counted, a  
*Capital Crime.* Thus, It is an *Infinite*  
*God* that is Injured and Provoked by  
 our Sin. Hence an *Infinite Wrath* is  
 but proportionable thereunto. We  
 cannot sustain a *Revenge Infinite* for  
 the *Intention* of it; hence one *Infinite*  
 for

for the *Duration* of it, is but very Reasonable. Here then make another Pause ! What an Astonishing *Death* is this ? To be under Inconceivable Vexations, for as many Millions of Ages, as there are *Stars* in the Sky, or *Sands* on the Shore, or *Drops* within the Ocean, and yet be no nearer to the period of them, than the first Moment they began ! *Ab ! Lord, I am afraid of thy Judgments !* Well might once a poor Sinner say, *If I were to Endure the wrath of God for a Thousand years, I might go through it ; but Eternity, Eternity, that Amazes me !*

But what Improvement is to be made of such things as these ? For the  
First USE.

There is both *Comfort* and *Counsel* hence to be laid before those that have been Cured of their *Madness* by a true Conversion unto God. Some of us there are that have been brought unto a *Right sense* of things, by the *Renewing* of the *Holy Spirit*, and unto a just Contemplation and Reformation of our Manners. We may indeed with much Humility look back, and say with the Apostle,



Apostle, in Act. 26. 11. I was once Exceeding mad. We were Mad and worse than so, when we Liv'd without God, and without Christ, and without Hope, and went along without Fear or Wit, in the Lew'd Courses of our Unregeneracy. But our God has reduced us unto a blessed measure of Sobriety, by Changing of our Hearts within us. Now,

First. There is Rich matter of Comfort, in our Cure. Our Deliverance foretels many Comfortable Things unto us; but This Particularly, That it will not be a Sad, but a Sweet kind of Death, which we must quickly Encounter with. We shall shortly Go to the Dead; and this is one of the Greatest, the Blackest Fears that we are Afflicted with. But, be now assured, Ye Recovered Souls, That when you go to the Dead, you shall not Go to the Mad. Indeed you shall then be Gathered unto your People, as his said, Abraham was. But who are they? Not the Mad people, whose boisterous Excesses were unto you alwayes Abominable here. No, a Departing Saint sometimes pleaded that with God, Lord, Let me not go to lie with the Wicked forever, for

*I did not care to be with them here ! But the people which you shall go unto, will be that, in Heb. 12. 22, 23, 24. An Innumerable Company of Holy Angels, and the Spirits of Just men made Perfect, and Jesus the Mediator of the New-Covenant. Happy Souls, Never then be Afraid of Dying any more. 'Twill be but going from a World full of Dangerous Madmen, unto the most Reasonable and most Desirable Society that ever was. Well then, when Grim Death layes his Cold Hand upon you, methinks, he should look pleasantly ; he says, Come, will you go ; I wont hurt you ! and you should answer, Yea, Friend, with all my Heart ! Do not now tremble at his Approaches, as before, A King of Terrors, any more !*

*But, Secondly, We are to find matter of Counsil, on our Cure. Particularly,*

*First, Let us be Thankful that we are Cured our selves. To be Restored from Natural Madnes is a most Invaluable mercy ; much more, to be Restored from Spiritual. What Praises, Millions of Praises, must our Glorious Physician have ! The people were Surprised,*

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## for Sinful Madneſs.

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Surprized, when they ſaw a Madman in Mark 5.15. *Sitting, and Cloathed, & in his Right mind.* Surely, That man muſt fervently and forever Love the Lord Jeſus, that had Healed him. Chriſtians, Tis our own Caſe. As he ſaid of old, *This I know, that I was Blind but now I ſee* ; So may we ſay, *This I know, I was mad, but now tis otherwiſe.* Let us then with a Right mind admire and adore the Lord our Healer. Nebuchadnezzar did ſo, when he came out of his *Lycanthropy*. And let us herewithal, be much in pondering, *What ſhall we do for the Honour of Him that hath wrought ſuch a Miracle?*

But, Secondly. Let us be concern'd for others that are not Cured yet. Alas, we may ſee the Streets full of Madmen from Day to Day ; and as tis ſaid of Egypt, *There was not an Houſe, in which there was not one Dead* ; So may it be ſaid of This Place, *There is hardly an Houſe wherein there is not one Mad.* O Let us make them the Objects of our Pitty, and the Subjects of our Prayer. Let us mourn over them with a very deep Affection ; and if they give never ſo much Atfront and Abuse



Abuse unto our selves, Let us repent in no otherwise, than we would the Tricks of a *Mad-man*: but say for them, like our Saviour in Luke 23.34. *Father, forgive them, for they know not what they do.* Let us do them all the Good we can; If it be in our power, Let us Govern and Restrain all the Freaks which they are madly ready to run into; and Let us carry them in the Arms of our Supplications unto the Lord Jesus, for His Help, as the Friends of such people did of old. O be concerned for them; *they know not what they do.* Tis in Compliance with this Advise, that I shall now my self, pass unto a

### Second USE.

Let all ungodly Persons be now call'd upon to Take heed of that *Mad-Life* which will bring a *Sad-Death* upon them at the Last. To speak Reason unto such as are *Mad*, may seem a *Mad* and a *Vain* Attempt. But that God who bid His Minister to *Prophecy over the Dead*, ha's made it a *Reasonable* Thing for us also to, *Prophecy over the Mad.* Let me then Apply my self to all those Carnal and Careless people here,

## for Sinful Madness.

25

here, that are *Madly* pursuing the Interests of the *Flesh*, and the *World* and the *Devil*, and *Forsaking* their own *Mercies*. Poor Souls, what a Wretched and a Raving State is it that you are in? It was denounced as a very direful Calamity, in Deut. 28.28. *The Lord shall smite thee, with madness.* 'Tis that which every despiser of Christ, and Life, and Holiness, is most Predigiously *Smitten* with. But, O Stop, O Stand, O Come to a little Consideration, if you can, before you Go to the Dead, and the Cure be, *All too Late*! Though Sinners are desperately *Mad*, yet with a Word of *Advice* God can make a Word of *Power*, to reach unto their Souls, and they may be made *Sober* if the *Alfufficient Grace* of God accompany His dispensations. I First Bow my knees unto the Father of Spirits, for the Concurrence of His Grace, and I shall then set before every ungodly Sinner, these few Directions for the Cure of his *Madness*.

### Direction. I.

Accustome your selves to *Argue* upon your own Condition. Let me say to you, as in Mai. 46.8. *Show your selves*

*selves men, O ye Transgressors.* Ye He  
 that play the Fool, every Day, be yo  
 swaded once to Play the Men. the  
 like *men* by Arguing upon your ow  
 Affayrs. Argue, and Ponder wi  
 your selves, *Whether you Act Wisely or no* g. o  
 Think, whether you would count th  
 to be Prudence in your Temporal, whi  
 you do every day in your Spiritual co  
 cerns. Ask your selves, *What Good* some  
*what End you can propound in what* a's  
*are doing of ;* and see well, whethe  
 there be, *Nothing unworthy of a man* ver  
 in your Departments. nat  
 bat  
 out

*Direction. 2.*

Avoid the Company and Fellowship  
 them that *Madness* is yet Prevailing  
 in. *Achish* of old would not Endur  
 one that pretended *Madness*, to be nee  
 him ; said he, *Have I any need of mad*  
*men ?* So impatient be you, of an  
 Familiarity with Vicious men ; if an  
 such Entice you to join with them i  
 any of their Impieties, then say, *Wh*  
*shall I get by being among mad-men*  
*Depart from me, ye workers of Iniquit*  
 It was the Wish of the Apostle Pau  
 in 2 Thes. 3.2. *To be Delivered fro*  
*unreasonable and Wicked men.* O T  
 m



You Hell upon Earth to be among them! you are Entangled in any Knot of them, I Pray, quickly *Deliver* your selves. Their *Midness* has *This* Peculiar it, that it is *Contagious*. As the Biting of a *Mad Dog*, disposes a man to *Leap*, and *Pant*, and *Perish*, just like the *Dog* that has bitten him: thus is with many a man, when the *Venom* and *Spittle* of a wild Companion has infused it self into him. O that every Soul were awfully mindful of that Admonition, in Prov. 13. 20. *He that walks with the Wise shall be Wise, but a Companion of Fools shall be Destroy'd.*

*Direction.* 3.

Remember and Consider much, That you are Going to the Dead. The Thoughts of Death have a marvellous Efficacy to Compose and Settle the *Midness* of our Hearts. If you find your selves *Mad* upon any thing, the way to allay that *Midness* will be, by thinking, I am to Dy Shortly! Let the *First Death* be often in your Thoughts; and often say with your selves like Job, in Chap. 30. 23. *I know that God will bring me to Death.* Are you *Mad* upon any

## A Blessed Medicine

*Pleasures?* Then think, *Tis but a Moment that I can Enjoy them.* Are you *Mad* upon any *Profits*? Then think, *I must be gone from them all, within a Little while.* A Clod of that *Earth*, which must Ere long be laid upon us, we should find a wonderful *Cooler* of all that *Madness* which we are carried away withal. A *Mad* Sinner will say of a thing that he never thought of, *I thought no more of it than of my Dying day.* Forlorn Soul, I believe thee. Didst thou think of thy *Dying day*, we should see more *Sobriety* in thy whole Behaviour. Let the *Second Death* also have a room in your Thoughts. It is a smart passage in Eccl. 11. 9. *Rejoyce, O young man, in thy Youth; yea, that I will,* says he; he thinks the Wise man in Earnest, and *mad mirth* is an *Ad* with him. But stay there! Hear what a *Reprimand* follows hereupon, *But Know thou, that for all these things, God will bring thee into Judgment.* Even so, Let the *Mad* Sinner *Know*, that God will call him to a Reckoning for all his *Mad Frolicks* here; *Know thou*, that there is an *Eternity* of Destruction and Confusion for them that now live.

live without the Fear of God ; *Know* you, that the Contemners of the Lord Jeſus, and of His Word, and of His Houſe, will be *Broken ſore in the Place of Dragons World* without End. This Knowledge actually and frequently revived in us, would ſtrangely remove that *Madneſs* which is in many of our Souls.

These *Directions* are uſeful unto all the *Mad* Sinners here. But I muſt Preſs them, with a very Particular Inculcation upon *You*, the Condemned Perſons, whoſe *Madneſs* has been ſo fatal to you, that for it you now ſee your ſelves apace *Going to the Dead*. Poor Creatures, You muſt Confess, That if you had not been *Mad*, you had never come to ſtand under a Sentence of *Death* in Irons here. Tis becauſe you have been *Mad*, that you are now clapt in Chains, as *Mad men* uſe to be ; for this tis, that you are come to *Sit in the Shadow of Death*, being bound in *Affliction* and Iron. Some of you have profeſſed, That you would rather go to the *Death* which you are ſentenced unto, then return to ſuch a Life as



you have Led heretofore. God grant there may be Sincerity in that Profession ! I am sure, There can be no Sincerity, if you either *Affirm* what you know to be *False*, or *Deny* what you know to be *True*, as too many of you do. Tis notorious, That you have gone a stray in the Greatness of your Folly ; and that you are come to own it, is a Sign that your *Madness* is beginning to Decline. We are now concerned, that you may not Go down to the Congregation of the Dead, before your *Madness* be Sufficiently rooted out of your Souls.

I am to tell you,

First, That you have been fearfully *Mad* all this While. You were indeed *Born like the Wild Asses Colt*, and so you have lived all your Days. Was it not a *mad* thing for you, to follow the *Motions* of the *Devil*, rather than to follow the *Motions* of the *Saviour*, as you have done, in all your Conversation ? Was it not a *mad* thing for you to make your selves the *Common Enemies* of mankind, when you were in a Country, where no man who do's *Scorn to Work*, need fear to Starve ?

Has

Was it not been a *Mad* thing for you to sell your *Lives*, yea, to sell your *Souls*, for a little *Meat* and *Drink*, when you might have secured *Food* more *Convenient* for you, by preserving your own *Lives* and *Souls*? When *Esau* threw away a *Birth-right* for a *Break-fast* he was not half so *mad* as you! Methinks, you should make, *A Great and Exceeding bitter Cry*, at the mention of it?

I am to tell you,

Secondly, That a true *Repentance* is the Thing your *Madness* must be Rectify'd withal. Tis *Repentance*, which must *Undo* now in a few days, all that you have been *Doing* ever since you came into the World. *Repentance*, I say; a Great Word: What is *Repentance*, but a *Growing Wise again*? You have been *mad*; but by *Repentance* you must Bewail, and Confess, and Forsake all your *Madness*; and by *Repentance* you must Repair to the Lord *Jesus* for the Redress of all that *Guilt*, and all that *Woe*, which by your *Madness* you are involved in. A Souldier that wast Dy for *Stealing* a few *Grapes*, went *Eating* of them on the way to

his Execution; being rebuked for it, he answered, *Pray, Envy me not my Grapes, I have paid for them dear enough!* Alas, you may say the like of all your *Mad Courses, I have Paid dear for those forbidden Grapes!* But for that very cause, you should now throw them all away. You are *mad*, and worse than so, till a *Profound Repentance* be discovered in you. Among the Romans of old, They that were under a *Publick Accusation*, betook themselves to a *Squalid and Ragged Habit*, a dejected *Countenance*, and the *Hair* of their Head; and Face neglected; and One famous man procured a *Banishment*, because he would not submit unto the *Ceremonies*. Doubtless, he was *mad!* Surely, All that can show *Repentance* well becomes you, that are now arriv'd unto a righteous *Condemnation*; neither *Earth* must keep you, nor will *Heaven* receive you, if your *madness* continue any longer.

I am to tell you, Thirdly, That if you now leave off *your madness*, you shall Experience *God's Mercy* forever. Indeed, if your *madness* continue a little more, you shall be Turned out, not into a

*Pasture*



it, my  
b! pasture with Bruits, as Nebucadnezzar  
our was, but into an Hell with Devils for  
wer. Nevertheless, Tis a very Unrea-  
sonable thing which I now have to set  
before you; and a Million Deaths will  
be the portion of the man, that Encou-  
rageth himself to any further madness,  
from what I am going to say. But it  
is this, None of all your past madness  
will keep you out of the Kingdom of  
God, if you are now Sober for the re-  
maining Hours that are before you.  
Though you are Going, you are not yet  
Gone to the Dead. Well, There is yet a  
Door of Hope set open for you; Come  
in, and Welcome. We read concerning  
the mad Prodigal, That when he Came  
to himself, then his Father met him and  
kist him with a wonderful Affliction.  
You have been Prodigals with a Wit-  
ness; but Return, Return, ye poor Pro-  
digals; and the Merciful God will yet  
say concerning you, They are pleasant  
Children, & I will surely have Mercy on them.

I am to tell you, Lastly, That if your  
own madness be Cured, you will Study  
very much to prevent the madness of o-  
ther men. You will then Labour to Con-  
vince and Caution all that are about  
you, about those Pathes of the Destroyer.

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which your *madness* ha's heretofore been running on Head-long in. O do it, if you can. Especially, Those of you, that are *Young* in Age, though *Old* in Sin; do you call upon all *Young men* to beware of treading in the steps of your wicked *madness*. You have been like that *mad* Young man, of whom *Solomon* says, in *Prov. 7.7.* *He was a young man Void of Understanding*, and hence you have gone to the House of the Harlot, as an Ox to the Slaughter, & a Fool to the Correction of the Stocks. I beseech you, to leave a *Mark* upon those *Hellish Bawdy-houses*; and upon all the other *Scandals* that have *Ruin'd* you. Shall I assist you in it? Behold, O *Young People*, that are now before the Lord; Here is one Young person that crys out, *My Sabbath-breaking ha's Ruin'd me!* Heres one crys out, *My Drunkenness ha's Ruin'd me!* Here's one crys out, *My Company ha's undone me* And they all cry out, *My Prayerless Neglect of my God & my Soul, have brought me unto this.* O take the Warning, ye *mad Youths*; be Warned against all this *madness*, and *Flee Youthful Lusts for ever!* You see, you see, what *Youthful Madness* bringeth miserable Souls unto.

**An**



An Holy Rebuke to the  
Unclean Spirit.

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Uttered on a Day when Two Persons were Executed for Murdering of their Bastard-Children.

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JOB. XXXVI. 14.

*They Dy in Youth, and their Life  
is among the Unclean.*

**T**IS a Text, whereupon you may this Day, in this Congregation, behold a very doleful Commentary ! You have before your Eyes, a Couple of Malefactors, whose Murderous *Unclean-ness*, ha's now in their *Youth* brought upon them, a most miserable *Death*. May your *Hearts* now give a profitable Attention unto the *Use* that should be made of such a dismal Spectacle ; and of the Text now Read, which has been dreadfully fulfilled in the Spectacle. There are *two* Persons in this Assem-



# 36 An Holy Rebuke to the

Assembly, who shall never hear another Sermon; their *Unclean life*, is within these few Hours to be Extinguished by the Justice of God; ere the Clock that just now Struck, and the Glass that now runs, have done so, about five Times more, they are to be gone before God the Judge of all; and because they have been *Fools*, therefore their Souls before this Night, shall be Required of them. I Suppose, The Circumstances of *These* will oblige Them, to entertain the Truths of God, this Afternoon, with a most singular Agony of Soul; but, I demand this from All the rest of You, that the Circumstances of *These*, do quicken you all to mind, What you shall be told, concerning the Lamentable Desolations, which an *Unclean Life* do's bring upon the Children of men. Breefly, As Father *Latimer* once presented unto a great man, a New Testament, with this Inscription Embolled on the Cover of it, *Whoremongers and Adulterers God shall Judge*: Thus, I am to present, especially Young People, with a Bible this day, and show them this Line upon it, *They Dy in Youth, whose Life is among*

*the Unclean.* There was, you know, a man whose Name was Job, and that man was Perfect and Upright, and one that feared God, and Shunned Evil. He was a Person of Quality, who dwelt in *Arabia the Happy*; and indeed, he made it *Happy*, by his dwelling there. Horrid and Hideous *Trials* nevertheless befell this Excellent Person; who under these *Trials*, was Visited by some Comfortable Neighbours, that yet proved but miserable Comforters. There were *Three* more Aged men, and all of them, Venerable Saints, of God, who took their Turns, in dealing with Afflicted *Job*, about his Condition before the Lord. But at length it came unto the Turn of a *Fourth*, named *Elihu*, who stood somewhat longer than the rest, in the Disputation; and among other Arguments, by that Eminent person handled, One in our Context is, *The sad plight of Ungodly men, in the Black day, when the Vengeance of God shall overtake them for their Ungodliness*: Especially when there is any thing beyond the Common measures of Impiety, in that ungodliness. There will come a Time, when the Wrath of God shall no longer forbear the Recompences, which belong

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to

to ungodly men ; and in our Text, we have an Intimation, both *When*, and *Why*, such a Time shall come upon them. These ungodly Creatures are here called, *Hypocrites* in this Book of *Jeb* ; as they are justly also called *Fools*, in the Books of *David* and of *Solomon* : because every Sinner would be counted better than indeed he is. Now,

First, If you would know, **WHEN**, the Displeasure of God shall break upon the Heads of ungodly Sinners, You are here informed, *They Dy in Youth*. It seems, That an *Early Death*, a *Death* in the Prime, and Spring of their Days, is that whereunto they make themselves Obnoxious. In the Original tis, *Their Soul Dyeth* ; so that it is a *Spiritual* and an *Eternal*, as well as a *Temporal* Death, which is to come upon them *In Youth* : --- Some Read it, *In a Tempest*, or *With a Shaking* : and thus, it notes their coming to a Death, which may be called *Violent* ; some *Storm* or *Stroke* of the Divine Anger, shall Violently hurry them out of the World. And there are who so Translate it, *They Dy Rearing* ; as if their Death were to be Embittered with such *Rearing Distresses* as Wretches upon the Gal-



shows use to be Turned over with. Be sure, Tis a *Woful* Death, as well as an *Early* one, that abides those who give themselves up to the Courses of Remarkable ungodliness.

Secondly, If you would know *WHY*, these ungodly Sinners are thus, overwhelmed, with the Indignation of God; You are here advised, *Their Life is among the Unclean*. It may be rendered; *Among the Sodomites*: and it is possible, that here may be an Allusion to the Destruction, that came upon the *Sodomites*, when our Lord Jesus Christ, giving a *Type* of the Conflagration which He will shortly make upon this Earth, Rained from Heaven the *Vengeance of Eternal Fire*, upon the *Cities which He Spared not*. q. d. They are for their *Abominable Uncleanness*, just like what the Young people in *Sodom* were; and therefore God shall in their *Youth* sieze them with *Snares, Fire, and Brimstone, & an Horrible Tempest*. You may see however, That *Uncleanness* is a most remarkable Instance of *Ungodliness*: to say of one, *He is Unclean*, is to say, *He is very Wicked*. Receive then the *Doctrine*, which requires to be Lodged in your *Meditations*.

*An Early and a Woful Death, is the Fruit of an Unclean and a Wicked Life.*

We have two *Assertions* here to be Advanced and mentained.

*Assertion. I.*

As a *Wicked* Life in general may be called, an *Unclean* one, so an *Unclean* Life, in particular is a very *Wicked* one. It is true, That all *Wickedness*, is called *Uncleanness*, in those Oracles, of Truth, which never miscalled any thing. Thus, the *Wicked* Nature which we were all born into the World withal, ha's that said of it, in Job 14.4. *It is an Unclean thing.* Thus, the *Wicked* Person who do's Renounce God, ha's that said of him, in Eccl. 9.2. *He is Unclean.* All our Sinfulness, is call'd, *A Filthiness of Flesh & Spirit.* When a Child of God ha's asked, for a Deliverance from Sin, he so Expresses it, *Wash me thoroughly from my Iniquity, and Cleanse me from my Sin.* And a man that Lives in Sin against the God that made him, is denominated in Job 15.16. *An Abominable and Filthy man.* Why? Because the most Loathsome, Dirty, Nasty Object in the World, is not so Distastful unto us, as all *Wickedness* is unto our God, who is, *Not a God that hath*

*hath pleasure in Wickedness.*

But then there is One peculiar sort of *Wickedness*, which the Term of *Uncleanness* is more strictly put upon; tis the Violation of that *Chastity*, which is Enjoyned upon us, by the Seventh Commandment, in the *Holy, & Just, & Good*, Laws of our God. And why is this *Luxury* called *Uncleanness*, but because of a Special *Filthiness*, and *Ugliness*, which this Vice is attended with? Indeed, such is the Wretchedness of the Corruption, in man, that it is hardly safe so much as to mention in his Hearing, the several kinds of this Damnable *Wickedness*. It was the Apostolical Council, in Eph. 5.3. *All Uncleanness, let it not be once Named among you.* And accordingly, The Holy Spirit of God here in our Text, as well as else where, has used a Notable *Antiphrasis*, to describe the worst *Uncleanness* by. The word for, *The Unclean*, is *The Holy*; because tis not easy to find any word Convenient and Emphatical Enough, to set out the detestable *Unbecleanness*, that is in such *Uncleanness*. However, we may with some Scripture-Phrases, indigitate the Chief of those Diabolical Pranks, that are Committed by those, whose



42. An Holy Rebuke to the

*Life is among the Unclean.* Breefly,

There is then a Cursed Self-Pollution, which is usually the first Pit of *Unclean-ness*, whereinto they fall, that are, *The Abhorred of the Lord*. Wretches there are, that like Wicked Onan, do so Sacrifice their seed unto the Devil : and these are meant by those *Effæminate*, concerning whom tis said, in 1 Cor. 6. 9, 10. *Be not Deceived, They shall not Inherit the Kingdom of God.*

There is next, an Odious *Fornication*, which is a further Step, of that *Unclean-ness*, whereunto the Raging Lusts of men do carry them. Tis that, wherein *Unwedded* Persons, of both Sexes, do prostitute themselves ; and it is reckoned among those *Works of the Flesh*, whereof we are assured in Gal. 5. 20, 21. *They which do such Things, shall not Inherit the Kingdom.*

If they that have been thus *Unclean*, do come to *Marry*, it is well if the *Unclean Spirit* still haunt them not. There are Inexpressible *Uncleannesses*, in the Married State, which the word of God has Branded, in Col. 3. 5. Under the Title of, *Inordinate Affection* ; for which Thing sake the Wrath of God comes upon the Children of Disobedience.

And

And sometimes, the *Uncleanness* grows into *Adultery*; Yea, Perhaps a doubled *Adultery*: wherein the *Marriage-Covenant* is fearfully broken by Sinful Creatures, that Shake off the Yoke of God, imposed from the *Beginning*. The Iniquity so often Damned in the Word of God; but especially in Prov. 6. 29, 32. *Whosoever touches his Neighbours Wife, shall not be Innocent; who so Committeth Adultery with a Woman, Lacketh understanding; he that doeth it, destroyeth his own soul.*

Sometimes also, There is an *Incest* perpetrated in that *Uncleanness*, whereto the Hellish Fires in the Hearts of men do carry them. They will needs Invade that Comfortable, and Profitable, Order, which God has Established in Humane Society, as now increased, for the Propagation of mankind. It was the Edict of Heaven, in Lev. 18. 6. *None of you shall approach to any, that is near of kin to him.* And to show, that such and such Degrees were not forbidden unto Israel alone, the Lord adds, *For in all these the Nations are Defiled, which I cast out before you.*

Yea, which is horrible to be Spoken! such a Vile *Uncleanness*, do some among the debased Children of men, sink down into,

into, that *Sodomy* and *Buggery* it self, which God ha's been among their Crimes. The Great God ha's had Occasion to issue upon a out such precepts, as those, in Lev. 18.22, are U 23---against such unutterable *Abominations* and *Confusions*. bited Foolish There is in there Europe, a Land Professing the Christian said o Religion, where such Devillish Practices It is are, they say, very frequent ; but flaming when Fire from Heaven will shortly destroy that *Accursed Land*. I need And in prov this *Land of Uprightness* too there have Natu been some that have thus *Dealt Wickedly*. will And I have one very wonderful Example a Ph to tell you of it. In the Southern Parts Sin. of this Country, about the Year 1641. be c a *Beast* brought forth a Creature that erac had something of an *Humane Shape*. Wic This Monster had a *Eleuth* in one Eye, plain just like what a loose Lew'd Fellow in both the Town, was known to have. This you greater Monster, being upon this Account say, *Suspected*, was *Examined* upon that suspicion, and upon his Examination Confessed Wic his Guilt of most infandous Bestialities, for which he underwent a deserved Execution. A You hear what the s li *Acts of Uncleanness* are ; but I am to tell a L you, That there are *Unclean Thoughts*, upon which



Self, which are Prohibited by the Lord our God ; even as in Math. 5. 28. *A Looking upon a Woman to Lust after her.* And there are *Unclean Words*, which are also prohibited ; Even, as in Eph. 5. 4. *Filibines & Foolish Talking.* In all of these things, there is *Uncleanness*. But what shall be said of this *Uncleanness*. In One Word, It is a *Wickedness*. Tis Rebuked every where the whole *Bible* over. But indeed, I need not Appeal unto the *Bible*, to prove the *Wickedness* of *Uncleanness*. The Natural Reason and Conscience in man, will testify unto it. Even an *Abimelek*, a Philistine, will pronounce it, *A Great Sin*. Until the Souls of men, come to be debauched, into the Vilest of Degeneracies, they cannot but see a World of *Wickedness* in this *Uncleanness*. Why, the plain *Wrongs* which all the Unclean do both to themselves, and others, are enough to make every sensible Person, say, *God forbid, I should ever do such Wickedness !* Wherefore, to pass on.

*Affertion. II.*

An *Early Death*, and a *Woful Death*, is likely to betide them that Lead such a *Life*. We should a little Particularize, upon both *Articles* in this Proposition. I say then,

First,

First. The Death of the *Unclean*, is like to be an *Early Death*. Of *Uncleanness*, we may say as the Wise man says of the *Adulterers*, in Prov. 6. 26. *It will hunt for the Precious Life*. The Life will be by that Sin, quickly prey'd upon. Tis the Commination of God, in Mal. 3. 5. *I will be a Swift Witness against the Adulterers*. Truly, when our God comes to Animadvert upon them that live in *Uncleanness*, He will make a *Swift work* of it. As our Lord says, *I will Early Destroy all the Wicked of the Land*; Why, the *Unclean* of the Land, are some of the most *Wicked* in the Land. If you Enquire, **Wherefore** the Death of the *Unclean* must be an *Early One*? For Answer, This Punishment is both *Naturally* and *Morally* Entail'd upon them. *Uncleanness* is a thing that will Cruelly wast the *Bodies* of those that are addicted thereunto; as the Apostle saith, *He that Committeth Fornication, Sinneth against his own Body*. So may it be said of him that Committeth any other *Uncleanness* whatsoever. Tis said about *Uncleanness*, in Prov. 5. 8, 11. *Remove thy way far from her; Lest thou mourn at Last, when thy Flesh and thy Body are Consumed*. It will bloodily Disturb the

the Frame of our Bodies, and Exhaust and Poison the Spirits, in our Bodies, until an Incurable *Consumption* at Last, shall cut us down, *Out of Time*. It procures many Grievous Diseases: Hence come Gouts, Cramps, Palsies, and Scorbutick Taints, upon the whole Mass within us: Yea, There is a Grievous Disease that sometimes Invades *Horses*, and because that *Men* do now so much Play the *Bruit*, that very Grievous Disease, is in a disguise come upon *Men* also, to Chastise their *Brutishness*. The Seventh Commandment well follows the *Sixth*; *Uncleanness* has a *Self Murder* in it. But that which further hastens this misery of *Uncleanness*, is the Just Revenge of Almighty God upon it. It was the Admonition, in Eccl. 7. 17. *Be not over much Wicked, Why shouldest thou Dy before thy Time?* Now the *Unclean* are indeed *Wicked Over much*. *Uncleanness* is a most Villianous Abuse Offered unto that *Plastick Spirit*, by which Permeating the whole Creation, the Great God *Formeth all things*. Well might the Lord then say, concerning this very Sin, *Shall not my Soul Visit for such an Evil as this?* Why, *Tis* an *High Treason* against the Majesty



jesty of Heaven ; it is a Clipping of the  
 Coin, that ha's the *Image* of the Great  
 God upon it ; and it is treated as a Ca-  
 pital Offence, accordingly. What is man  
 himself, but the *Picture* of God ? Yea,  
 There is one man, who Lies in the  
 very *Bosom* of God, and is God Himself  
*Blessed forever*. The Roman Emperour  
 made it a Criminal Thing for any man  
 to Carry his *Picture* into any Sordid pla-  
 ces : but how then shall the Glorious  
 God bear it, for a man to Smutty His  
 Picture with all the *Superfluities* of Naugh-  
 tiness ? Or, will that *Man*, who is God,  
 and in the *Bosom* of God, bear it, that by  
 our Fault, it should be said, *There is a*  
*man, that is a Beast ? There's a man Wal-*  
*lowing Like a Dog, & Like a Swine, in the*  
*most base Uncleanesses !* We pretend,  
 all of us, to be the *Members* of the Lord  
 Jesus Christ ; Yea, but shall we make  
 those *Members*, to become the *Weapons*  
 of *Unrighteousness* ? We are Built all of  
 us, to be the *Temples* of the Holy Ghost :  
 Yea, but shall we make these *Temples*, to  
 become the *Hog-sties* of the Devil ? Truly  
 Death, and an *Early Death*, is but the  
 Proper *Wages* of such a Wickedness ?

Secondly, The Death of the Unclean,

is, like also to be a *Woful Death*. There are indeed Innumerable *Woes*, which they that Live in *Uncleanness*, are, while they *Live*, Exposed unto. Particularly, If they come to be settled in a *Marriage*, among their Neighbours : 'tis well, if they don't meet with sore Crosses, Vanities and Vexations, in their *Marriage*, to Correct them for the *Uncleanness*, in which while they were Single they indulged themselves. When *David* had been *Unclean*, this follow'd upon it; in 2 Sam. 12. 10, 11. *The Sword shall never depart from thy House; Behold, I will Raise up Evil against thee, out of thine own House.* But it is when thy come to *Dy*, that the Unclean see the Extremity of their *Woes*.

If you Enquire, **Wherein** the Death of the Unclean will be a *Woful One*? For Answer, It will Probably be in much *Poverty*, however in much *Dishonour*, that the Unclean must leave the World. *Uncleanness*, is that whereof we are told, in Prov. 6. 26. *By means thereof, a man is brought unto a piece of Bread.* It is Commonly by *Fulness of Bread*, that persons do Pamper themselves into *Uncleanness*; Yea, but by *Uncleanness* they come to be Scarce worth a Piece of Bread, when

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they

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they go off the Stage. It brings a Secret, but a Certain Blast, upon the Estates of men : *Job* said of it, *It is a Fire that consumes to Destruction, and it would Root out all my Increase.* Uncleanness, is that also, whereof we are told in *Prov. 6.33.* *A wound & a Dishonour shall he get, & his Reproach shall not be wiped away ; that Committeth it.* However Honourable a man may be otherwise, Uncleanness will soon lay his Honour in the Dust ; there is a Blot in the Scutcheon, when Uncleanness has defiled it : *Paul* said of it, *It is a Vile Affection.*

Again, The Unclean must Probably leave the World, with the Humiliation of seeing None, or however, but a Poor Posterity rising after them. Tis a frequent Thing, for that Great Blessing of Children, to be Deny'd where the Guilt of much Uncleanness is Lying on the Soul. It was Threatned in *Hos. 4. 10.* *They shall commit Whoredome, & shall not Increase.* There was no Conception in the House of *Abimelek*, while Uncleanness was designed there. We read of one Committing Adultery, and Presently said our Lord *Jesus* upon it, *I will kill her Children with Death.* Tis no Uncommon



## Unclean Spirit.

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mon Chastisement for *Uncleanness*, Write this Person Childless, saith the Lord. Or, if Children are not always *Deny'd*, yet they are often *Cursed*, where much *Uncleanness* is cleaving to the Family. It was Threatned, in *Hos. 2. 4.* *I will not have Mercy upon her Children, for they are the Children of Whoredomes.* It ha's been Commonly said, *Peccatum Seminis punietur in Semine* : Men are very unhappy in their *Seed*, because of the *Uncleanness* which those men have used. The *Sin* of their Bodies, they pay for it in the *Fruit* of their Bodies. Their *Uncleanness* ha's this Consequence, that their Offspring are not only an Infirm Generation, but also they do themselves fall into the Like Iniquities that their Parents did before them ; to bring the Gray Hairs of those Drooping Mourning Parents with Sorrow to the Grave.

But, Lastly, and Chiefly. There is an Horrible *Death* of *Soul*, with which the *Death* of the *Unclean* is to be Aggravated. The *Second Death*, is indeed a *Woful One* ; but such, O such, will be the *Death* of the *Unclean* forever. We are assured Concerning such, in *Rev. 21. 8.* *They shall have their Part, in the Lake*

*which burns with Fire and Brimstone ; which is the Second Death.* Alas, There is a Judicial Cecity and Sottishness, which *Uncleanness* do's for a long while bring upon the Souls of men : we read, *It takes away the Heart.* Ay, But, when the Sinners come to Dy, Oh ! What Horror do's then distress their Forsaken Souls ! They Tremble, as the Unclean Felix did ; They Tremble, in the Fore-Thoughts of the *Judgment to come* ; and they are horribly afraid of coming into that *Judgment.* Nay, But the *Judgment* cannot be avoided. And what will it be ? Will the Thrice Holy God, Receive any of them, into His Everlasting Rest ? No, No. We are Assured in Rev. 21.27. *There shall in no Wise Enter into it, any thing that defileth.* But what then ? Then Imagine this Day, that you see these *Unclean Goats*, Quaking, and Shaking, before the Tribunal of the Lord Jesus Christ, as they shall at the Last Day, with a *Fearful Expectation of a Fiery Indignation to devour them.* And now, Hear the Judgment ! Why, The *Unclean* have Cherished an *Internal Fire* in their own Bowels. For this Cause, the Judgment of God upon them, will be,

*Depart,*

Depart, ye *cursed* into *Everlasting Fire* !  
 The *Unclean* have Gratify'd the *Devil*,  
 who is a *Foul-Fiend*, in their *Filthinesses*.  
 For this cause, the *Judgment* of *God*  
 upon them, will be, *Depart, ye Cursed, with*  
*the Devil and his Angels*. The *Unclean*  
 have done *Brutish Things* with their  
*Bodies* in this *World* ; they shall there-  
 fore be *Raised* with *Ugly Bodies* in the  
*World* to come ; and in these *Bodies*,  
 they shall be so *Tormented* as to cry out,  
*O for a Drop of Water to cool my Tongue* !  
 It is said of the *Unclean*, in *Hos. 7. 4, 6.*  
*They are as an Oven heated by the Baker,*  
*they have made ready their Heart as an*  
*Oven*. Well, for this very cause, in the  
*Day of the Lord*, that shall *Burn* like an  
*Oven*, they shall fall under such a *For-*  
*midable Doom* as that, in *Psal. 21. 9.*  
*Thou shalt make them as a fiery Oven, in*  
*the Time of thine Anger* ; the *Lord* shall  
*swallow them up in His Wrath*, and the  
*Fire* shall devour them...

It Remains that these things have now  
 their, *A P P L I C A T I O N*.

And. I. Behold, *Who*, Behold, *What*,  
 is the *Mortal Adversary* of the *World* !  
 The most of men do now *Dy in Youth* ;  
 More *Dy* before *Twenty*, than after *Six*.



ty : Yea, tis now to no more than *Seventy Years* that a *Life* is by the Reckoning of the *Law* Abbreviated. But what is it that so drags us along to an *Untimely Death* ? Truly, Tis *Wickedness*, and especially, tis *Uncleanneſs* ; That is the Knife which cutts the Throats of Millions in every Generation. It was demanded, in Job 21.17. *How is the Candle of the Wicked put out ?* Our Lives are not permitted, of themselves to go out, but they are put out by Hasty Anticipations of Mortality. Whence is this ? Tis our *Wickedness* that is the *Extinguisher*. Ah ! SIN ; He that ſees it, may lay upon it, and unto it, *Have I found thee, O mine Enemy !* SIN tis, that I do in the Name of the Great God, *Indict* this Day, for the Murdering of the World. It was That which at firſt Robb'd us of the *Immortality*, whereof our God made us Capable ; and it is That which Continually further *Weakens*, and *Shortens*, and *Forfeits* our Lives. Every Sin is *Mortal* ; there is none *Venial*. Wherefore, If any of you are going to meddle with any *Wickedness*, and eſpecially with *Uncleanneſs*, I am to call upon you, *Man, There is Death in the Pot !* If thou Loveſt thy Life, O do not that A-

Se-ominable thing, which is hated by the Scul  
 of the Lord ! By Sinning against God,  
 what it is that men, do Run upon the Thick Bos-  
 ses of His Buckler : Yea, but those Thick  
 and Bos-  
 ses will be the Death of all that Run  
 upon them. And there are some De-  
 the Mil-  
 grees of Sinning, which the Magistrates,  
 de- the Vice-gerents of God, must also in his  
 and Name, inflict a Death upon. There  
 are Particularly, some sorts of Turpitude,  
 out, wherein if men Offend, the Officers of  
 ipa- God in the World, are to Rid and Cleanse  
 his ? the VVorld of these Offendors. Job  
 said, If my Heart have been deceived by a  
 igui- Woman, this is an heinous Crime, yea, it is  
 may an Iniquity to be Punished by the Judges.  
 found And the Crime sometimes may become  
 I do so unnaturally heinous, that nothing  
 ndict less than Death, should be the Punishment  
 the from the Judges for that Iniquity. But  
 first on the other hand, It is a Maxim of  
 reof VVidom, in Prov. 19. 23. The Fear of  
 it is the Lord, tendeth to Life ; and in Prov. 19.  
 E- 26. The Fear of the Lord, prolongeth Dayes..  
 nial. No Elixir Like to that ! Religion, will  
 g to Establish those Good Terms between God  
 peci- and Us, that we shall not complain, Lord,  
 pon we are Consumed by thine Anger ! And Re-  
 ot ! ligious, will beget such a Calmness, a Sere-  
 A- nity, a Satisfaction unto our Spirits, as

will Contribute more than a little to their long Abode in their *Clay-Tabernacles*. But after all, if a *Religious* man do *Dy Betimes*; as many old *Wolves* Live, when Young *Lambs* Dy; What then? Suppose it be so!

*At bene si Moritur, Vita Perennis erit.*

The man is to Live in another and better VWorld forever; Even for infinitely more than Hundreds of Thousands of Millions of Ages. His *Life*, in that World, after the Efflux of more Years, than the Stars in the Sky, than the Sands on the Shore, than the Drops of Water in the Deepest Ocean, shall be no nearer to an End, than the first Minute it Commenced! Of Religion, I do then say with *Moses*, in Deut. 32. 47. *Man, it is thy Life!* A Bad man once cry'd out, *Who shall Live?* And a Good man after long answered the Problem so, *The Just, he shall Live.*

I I. Behold, One Ground of the **Mortality**, which we dayly Behold upon the *Rising Generation* in our Land. What multitudes among us, do we see Dy in *Youth*! This Land is making the *Lamentation* that was made by the Church of old, *The Lord ha's called an Assembly against me, to Crush my Young men.* How many Scores of Young men have som. im;



been lost from one Little Town, within  
 two or three Years, by the Disastrous  
*Plagues and Wars* that have been upon us !  
 And how many of our *Young men* that have  
 Travelled into other Countrys, have there  
 fallen under the Terrible Hand of God !  
 Unto us may our God say, as He said unto  
 Israel of old, *Your, Young men have I Slain.*  
 But what for, I pray ? Now, Methinks,  
 the *Wickedness*, & Especially the *Uncleanness*  
 too rife among our Young People, should  
 be acknowledged, among the Causes of  
 these Calamities. What said the Prophet ?  
 in Isa. 9. 17. *The Lord shall have no Joy in*  
*their Young men, for every one is an evil doer.*  
 So little Joy indeed ha's our God in our  
 Young People, that He is every day saying  
 over them, *Indians, Do you come ; Frenchmen*  
*do you come ; Fevers, do you come ; & cut off*  
*as many of these young People, as come in your*  
*way ! Dreadful case ! But, O Lord, what*  
*means the Heat of this thine Anger, against*  
*my poor miserable Generation ? Truly, you*  
 see the Rise of all this Mischief. Tis be-  
 cause there are so many *Evil Doers* in this  
 Generation. But of all the *Evil-doers*, a-  
 mong our Young people, there is one more  
 frequent, or more fatal, than the *Unclean-*  
*ness*, wherein so many of them do mani-  
 fest.

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fest their *Wickedness*. It is possible, that Old people, may by their Beastly Baseness help to pull down the Fury of a Provoked God upon the Land. It is here said, *The Hypocrites in Heart have their Life among the Unclean*. Why, There may be Old Professors, Old Church-Members, that may be Old Hypocrites in this regard. They seem to be Religious, they will be much at Meetings, they Look devout at the Table of the Lord, they will be very Zealous and Precise about some little Niceties; Yea, but they are most *Wanton Satyrs* in Secret places; their Wantonness makes them Stink, before the Son of God, who will have the Churches to know, that He *Searches the Hearts & Tryes the Reins of the Children of men*. Such things as these, are the *Achans* of the Land! But it is the Young people that are this way the most Extravagant. How few, Oh! how few can say as the Blessed Ezekiel did, *Ah! Lord God, Behold my Soul has not been polluted from my Youth!* No, I remember a strange passage which Erasmus's Confessor had in a Sermon against Adultery; If, said he, the Law of Stoning Adulterers to Death were now Executed, all the Stones of this Great Rocky

mountain

that mountain here, would not be enough to serve  
 the Executions. Instead of that, I might  
 say, If all the Young People, that have many  
 ways, Polluted themselves, from their Youth  
 up, were turned out of our Assemblies, we  
 should have Thin Assemblies Left! And  
 there are especially two of the most un-  
 grateful Seasons, that Young People take to  
 multiply those their Diabolical Pollutions.  
 There is the Close of the Sabbath, and  
 there is the Joy of the Harvest; these in-  
 stead of being improved in Thankfulness  
 to God, are Employ'd in spreading of Un-  
 cleanness through the Land. Yea, But for  
 this very Cause it is, that God Almighty  
 is by His Desolating Judgments apace  
 turning of them out of our Assemblies.  
 God from Heaven, is denouncing of that  
 Wofulness upon us, in Jere. 6. 11. *I am full  
 of the Fury of the Lord, I will pour it on the  
 Assembly of the Young men together; and  
 that in, Jere. 42. 26. Her Young men, shall  
 fall in her Streets.* But I now tell you,  
 Why such Things do come to pass. The  
 Time was, that there were Unclean Young  
 men among the people of God; Yea, even  
 those Young men that were set a part for  
 the Service of the Tabernacle, were, how  
 Unclean! It was then said, *The Sin of the  
 Young men was very great before the Lord.*



And what comes of it, but this ? The Lord Slew the Young men with sweeping Desolations. Mark what I say, The Omnipresent God, He is a Witness to all the Unclean Things done by you in Secret places, which, as the Apostle says, *It were a Shame to speak of.* The All-seeing Eye of God is upon you, in all the Revels, and all the Riots, and all the Baudy Unclean Exorbitancies, wherein you, *Work out all Filthiness with all Greediness.* Yea, but the Jealous God immediately then says to the Angel of Death ; Go Brand those Young Wretches, for Destruction ; set a Mark upon them, that so the Beesom of Destruction may sweep them away, among the Generation of my wrath. So tis, that so many of you come to *Dy in Youth* ! Leave off then, O Young people, all these Evil wayes. Let me call upon you, as the Angel did upon *Austin* ; Take up the Bible & Read ! Take up the Bible & Read ! And now turn, as *Austin* did, unto that place in the Lible, Rom. 13. 11, 12, 13. It is High Time to Awake out of Sleep ; cast off the Works of Darkness ; Walk Honestly, --- not in Chambering and Wantonness. Unclean *Austin* was thus Reclaimed ; Good God, That we may now see many an Unclean Sinner so !

But,

III

III. Behold, what we are to do, that so an *Early*, and a *Woful Death*, may not Overtake us. Do that which the Apostle Directs in 2 Tim. 2. 22. *Flee Youthful Lusts*.

Let me now, with all due Solemnity Address all those who are yet in their *Youth*, with some Necessary **Exhortations** unto those things, that may prevent their *Dying* in this their *Youth*. When Solomon was going to make the Report, of the *Wickedness*, and especially of the *Uncleanness*, practised in *Jerusalem*, he said, in Prov. 7. 7. *I Discerned among the Youths, a Young Man void of Understanding*: Such an one there was in the Snares of Death. Are there none of those *Youths*, no such *Young Ones*, void of *Understanding*, or, at least, none that are in a desperate Hazzard of becoming such, in this Great Congregation? It is with *You*, that we are now to Expostulate; and unto you, I say; Consider *what* you are doing, Consider *where* you are going; Hear the Compassionate Jesus now Sighing over you, *O that they were wise, and that they would Consider their Latter End!* Upon every Act of more Enormous *Wickedness*, and especially of *Uncleanness*; you may say, as in Isa. 38. 12. *I have cut off my Life*. You Ripen in Sin apace, except you *Bewail* and *Forsake* that Sin. You are Likely to *Dy in Youth*, if you do not now *Turn in Youth*, from the

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Sins

Sins that make you worthy to Dy. It has been Celebrated, as a property of our Nation ; They are, [as *Lucan* said of Another] *Prodiga Gens Animi, properare facillima mortem.*

Yea, But if we are forward enough to throw away our *Lives*, in a way of *Courage*, yet, Oh ! Let us not be so in a way of *Wickedness*, and of *Uncleanness*. Young man, why so fast ? If thou arrive at Hell, half an Hundred Years hence, one would think, *That* should be soon enough ! But art thou mad upon going down to dwell in the *Consuming Fire*, and in the *Everlasting Burnings* ; before the ordinary period of *Humane Life* ? *Foolish Youth ! Who hath Bewitched thee ?* Consider seriously, the direful *Concomitants* of the *Death*, which thou art in such a furious career unto : The *Rattle Snake* is Leaping apace towards thee, young man ; and it will fasten a thousand Stings in thy Soul, when it shall shortly Coyl about thee. Consider, the *Anguish* which thou wilt feel in thy Heart, when thou art passing out of this World. How wilt thou Mourn at the Last, and then Gnash thy Teeth, *What a Fool was I thus to destroy my own Life and Soul for ever !* For a young man to be thus Cursed, Like a Sinner of an Hundred Years Old ! Consider the *Welcome* which the Devils will give thee, at thy passing into the other World. How will those Fiends of

Darkness



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*Darkness* then insult over thee? and say,  
*What? Are you come hither! Young man,*  
*whence came you? what, from a place where*  
*you had the GOSPE' of God ever Sounding in your*  
*Ears! Do they then from such a place as that,*  
*make such haste unto this Place of Torment!*  
And O Consider the Everlasting Regret, that  
will Torture thy Soul, when thou shalt have  
the *Unclean* Dragons of the Wildernes, a-  
bout thee for ever.

Under the Influence of these Considerati-  
ons, Let these *Counsels* be Acceptable with  
you.

**First.** Whatever you do, you must keep  
this Rule as your *Life*; Let not your *Life*,  
be among the *Unclean*. Have you fallen  
into the Quagmires of *Uncleanness*? O Get  
up, like true *Sheep*, immediately; get your  
selves *Washed* in the Blood of the Lord Jesus  
Christ, and *Rinsed* in the Saving Waters of  
Regeneration and Repentance; yea, Let the  
Fifty First *Psalms* for ever be the Tune of  
your Devotions. About this you have cause  
to be the more earnest, because there are  
very few Recovered out of this Iniquity.  
Says the Wiseman, in *Prov. 2. 19. Few Re-*  
*turn!* even when they are quite worn out,  
their poisoned Souls will still be using *Looks,*  
and *Words*, that show them to be still *Open*  
*Sepulchres*. O Return, if possible, Return.  
And now, whenever and however you may

be Urged any more unto *Uncleanness*, Repel the Temptations, as the pious young *Joseph* did, in Gen. 39. 9. *How can I do this great Wickedness, and sin against God!* If the Temptation grow yet more outrageous, what if you should set your selves to Sing unto the Lord a proper *Hymn*, that may be a special Antidote against the Infestations of the *Fiery Flying Serpents*? It may be that *Musick* may Compose and Allay the Roys in your Souls, and the *Evil Spirit* may withdraw, at the Harp of *David*.

[Such a *Shield* as *this*, has been sometimes held up against such *Fiery Darts*.

Oh! Glorious God, who dost Improve.

The Son of thy Vast Love,

To be a *Saving Prince* unto

Them who to *Him* shall go.

Thy *Second Person* took on *Him*

*Mans Nature*, to Redeem

*Mens Children* from all *Sin*, and from

The *Plagues* which thence do come.

He having *Done* thy Will, Resign'd

Himself to every kind

Of *Blows*, from thy Enkindled *Wrath*

Inflicting *Hell* and *Death*.

This past; That *Just* and *Humble One*

*Reviv'd*, and took His *Throne*:

All, That my Soul, may Live, and I

Each *Lust* may *Crucify*.

Now

## Unclean Spirit.

Now is He *Able* by His *Merit*,  
And *Willing* with His *Spirit*,  
To Succour them, that in Distress  
At His *Word* Him Address.

*Pitty!* Dear Lord: some *pitty* show,  
By Him, to Me that Go

*Sad* all the Day, because a *Slave*

Poor Me vile *Devils* have.

Let Him, I beg, O Let Him be,

*Priest*, *Prophet*, *King*, to me;

And of my *Soul-foes* make me more

Than a brave Conqueror!

Such Thoughts as these leisurely and thoroughly prosecuted, will Nail thy *Lust* unto the *Cross* of the Lord Jesus Christ; and let me tell thee, there is no way to *Mortify* a *Lust*, but by Hanging it, on that Blessed *Cross* ]

But suppose a Disposition to *Uncleanness*, may be such a Grain in a mans Temper, that it may be called, *His own Iniquity*; what shall we do then? Why then, there is a famous Prescription,

*Ores, casta Legas, Fejunes, otia vites,  
Si Servare Voles Corpora Casta Deo.*

First, *Pray* much, and pray with him;  
Lord, Create in me a clean Heart. Then  
*Fast* as well as *Pray*; if you *Fast*, the *Unclean Kind* may go out: *Fasting Spittle* will  
kill



kill a Boyl. Nextly, Read much the Sanctifying Truths of God: It is by Taking heed thereto, that, *The Young man may cleanse his way*: but shun all obscæne Books, as you would the Rags that had the Plague about them. Once more; Be not Idle, be not Slothful, have something at your Calling still to do. So you may come to say, as one usually too hard for the Devil did, *The Devil never finds me at leisure for him*. You know, when and how David fell! But permit me to add one Advice more; and that is; *Call for a Chafing-Dish of Burning Coals*. A Chast Person solicited unto Folly requested the young man, to do one thing for her, first; That was, *To hold his hand one quarter of an Hour in a Chafing-Dish of Burning Coals for her sake*. He refused this, as a very unreasonable Thing; but she then Replied, *And how then can you ask me, for your sake, to throw my self Body and Soul, into the Fire of Hell; to Ly and Burn and Broil in that Fire throughout Eternal Ages! Is not that more unreasonable?* Argue at such a Rate as that; perhaps one Fire will fetch out another? Even an Heathen of old, Chaffering about an Unclean Bargain, could say, *No, I won't Buy Sorrow at so dear a Rate*. O Think, what a phrensy 'tis, to cast a Soul into Eternal Fire, for the Dream of, *The pleasures of Sin*, which also are, But  
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*for a season* But unto all add this; what will all signifie, if you associate your selves among the *Unclean*? It was with reference to *Uncleanness*, that it is said in Prov. 6. 17. *Can a man take fire in his Bosome, and his Cloaths not be burnt?* Why, if you take the *Unclean*, for your Companions, if you Drink with them, if you Dance with them, if you Game with them, and if you spend your Time, in their Nocturnal Frolicks, you take *Fire in your Bosomes*; your Souls will take *Fire* from such Incentives. Be not such a *Beast* as to run into the Fire; *A Companion of such Fools will be destroyed.*

But *Next*. Among whom then, shall be your *Life*? The Rule is, let your *Life* be among them, that have the *Fear* of God within them. Don't think, *That a Young Saint will make an Old Devil*; but know, that if thy life be not among *Young Saints*, thou art like to go to the *Devil* before thou art *Old*. Say, with the Psalmist in Psal. 119. 63. *I am a Companion of all them, that fear thee, O Lord, and that keep Thy Precepts.* There are young Persons, that lead a *Godly*, a *Sober*, a *Righteous* Life; Let your *Life* be among the *Young Josiabs*, that *Seek the Lord while they are yet young*; among the *Young Timothies*, that *from a Child have known the Holy Scriptures*; among the young *Obadiabs*, that can say, *I fear the Lord from my Youth.* There

There are young persons, both Men and Maids, who sincerely and secretly give themselves up to the Lord Jehovah, *Father, Son, and Spirit*, in the Covenant of His Grace; and who then openly Lay hold on that Covenant among the People of God; May your *Life* be among such young ones! There are young persons, both Men and Maids, in this Town, who do not spend the *Sabbath-Evening* in such polluting Diversions, as too many do; but they then in Little Knots come together, to seek the Face of God, and Sing the Praise of God, and Repeat the Sermons of the foregoing Day; May your *Life* be among such young Ones! I am confident, you all wish, *Let me die the Death of those Righteous young persons, and let my Last End be like theirs!* But I say to you, Let your *Life* be among them, or else your *Death* will be your Eternal Separation from them.

And **Last** of all; Be at last prevailed withal, to take the *Warnings* of such as have *Dy'd in Youth*, because their *Life* has been among the *Unclean*. You have seen some, in their *youth* carried from the Living, by the Whirlwind of the Wrath of God! Oh! may the Groans, the Cries, the Dolorous and the Dying Ejulations of those Young Transgressors, become Effectual Warnings unto all of you that are yet alive. Let it be  
so,



so, Lest, that come upon you, which is foretold, in Prov. 29. 1. *He that being often Reproved, hardeneth his Neck, shall suddenly be destroyed, and that without Remedy.* The young persons that have sometimes Died in and for their *Uncleanness* among us; have you not heard their solemn Admonitions when their *Trouble*, their *Darkness*, and the *Dimness of their Anguish*, has been upon them. When those forlorn Outcasts have stood just upon the Edges of an awful Eternity, how vehemently have they call'd upon all Survivors, to *Beware of coming to the place of Torment after them!* Oh! how they have Roar'd unto our young ones, *Whatever you do, Sirs, do not Lead such Unclean, Profane, Prayerless Lives as we have done: How have they Roar'd, Whatever you do, make sure of a precious Christ, for an Immortal Sou', before it be too Late!* Well, Take these Affectionate Warnings And among the rest, Give Ear unto the Dying Speeches of the young Woman, whose Execution you are to see this Afternoon. She has put into my Hand, and sign'd with her own, these Dying Expressions of her Distressed Soul; which it will not be unprofitable, for me to publish this Day among you.

I am

**I** Am a Miserable Sinner; and I have Justly Provoked the Holy God to leave me unto that Folly of my own Heart, for which I am now Condemned to Dy. I cannot but see much of the *Anger* of God against me, in the Circumstances of my Woful Death; He hath Fulfilled upon me, that Word of His, *Evil Pursueth Sinners*. I therefore desire, Humbly to *Confess* my many Sins before God, and the World: but most particularly my *Blood-Guiltiness*. Before the Birth of my *Twin-Infants*, I too much Parlyed with the Temptations of the Devil, to Smother my Wickedness by *Murthering* of them: At length, when they were Born, I was not unsensible, that at least, *One* of them was alive; but such a Wretch was I, as to use a *Murderous* Carriage towards them, in the place where I lay, on purpose to Dispatch them out of the World. I acknowledge that I have been more Hard-Hearted than the *Sea-Monsters*: and yet for the Pardon of these my Sins, I would Fly to the Blood of the Lord Jesus Christ, which is the only *Fountain set open for Sin and Uncleaness*. I know not how better to Glorify God, for giving me such an Opportunity as I have had to make sure of His Mercy, than by advising & entreating the *Rising Generation* here, to take Warning by my Example; and I will therefore tell the *Sins*, that have brought me to my  
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shameful End. I do Warn all People, and  
 especially, *Young People*, against the Sin of  
*Uncleanness* in particular; 'tis that Sin, that  
 hath been my Ruine; well had it been for  
 me, if I had answered all Temptations to  
 that Sin, as *Joseph* did, *How shall I do this*  
*Wickedness and Sin against God?* But, I see,  
*Bad Company* is that, which leads to that, &  
 all other Sins; and I therefore beg all that  
 Love their Souls to be familiar with none  
 but such as fear God. I believe, the chief  
 thing that hath, brought me, into my present  
 Condition, is my *Disobedience to my Parents*:  
 I despised all their Godly Counsils and Re-  
 proofs; and I was always of an Haughty  
 and Stubborn Spirit. So that now I am be-  
 come a dreadful Instance of the Curse of  
 God belonging to *Disobedient Children*. I  
 must Bewayl this also, that although I was  
*Baptised*, yet when I grew up, I forgot the  
*Bonds* that were laid upon me to be the Lords.  
 Had I given my self to God, as soon as I  
 was capable to consider that I had been in  
*Baptism*, set apart for him, How happy had  
 I been! It was my *Delay* to Repent of my  
 former Sins, that Provoked God to leave me  
 unto the Crimes, for which I am now to Dy.  
 Had I Seriously Repented of my *Uncleanness*  
 the *First Time* I fell into it, I do Suppose, I  
 had not been left unto what followed. Let  
 all take it from me; they little think, what  
 they



they do, when they put off turning from Sin to God, and Resist the *Strivings* of the Holy Spirit. I fear, 'tis for this, that I have been given up to such *Hardness of Heart*, not only since my long *Imprisonment*, but also since my *Just Condemnation*. I now know not what will become of my Distressed, perishing Soul, but I would humbly Commit it unto the Mercy of God in Jesus Christ; Amen

**E**Very Clause of this Writing, has more than Once or Twice been Distinctly Owned by this Dying Soul, before Various Witnesses. Indeed, I Fear, I Fear! This is not All that she should have Acknowledged. However as far as they go, may the Lord God now Sanctify these Warnings, to all the *Young Ones*, for whom they are intended!

§ And now, unto you that are presently to Dy, an *Early* and a *Woful* Death, because of your *Life* among the *Unclean*, [ as well as unto the other Poor Creature, that for the very same Crime, stands here in the same Condemnation with you ] I have but *One Word* more to speak.

I Question whether ever any Prisoner in this World, enjoy'd such means of Grace as you have done since your Imprisonment; & it may be there never was a Prisoner more *Hard-Hearted*, and more *Unfruitful*, than you have

have been under those means for a long while together. Many Hours would not serve to Recite the *Instructions* and *Awakenings* that have been inculcated upon you, since you were first Apprehended; and you have now but a few Minutes left you, to make Sure of that *Great Salvation* which has in all been tendered you. But Miserable Soul, *How canst thou Escape, if thou neglect that Great Salvation?* However, there is *One Word*, wherewith I am to acquaint you after all; 'tis in *Zech. 13. 1.* *There shall be a Fountain Opened for Sin, and for Uncleanness.* Your Sin has been *Uncleanness*; Repeated *Uncleanness*, Impudent *Uncleanness*, Murderous *Uncleanness*: You must, like the *Leper*, Cry out, *Unclean! Unclean!* But behold, there is a *Fountain* set *Open* for you. Only be it known unto thee, that all thy known Sins must be *Vomited* out by thy Penitent *Confession* of them, when thou comest unto that *Open Fountain*. And Oh! How should this Dissolve your *Adamantine Heart* into the most Penitent *Confession*, when that altho' you have shed the *Blood* of your own Children, to cover your *Uncleanness*, yet the Son of God, is willing to Wash your Soul, in his own most Invaluable Blood? Come then I beseech you, unto that, *Open Fountain*; Come with Importunate entreaties that the *Blood* of

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of the Lord Jesus Christ, may Wash away all your sins ; and that you may be Sanctified as well as Justified, by this Blood of the New-Covenant. Because you have been a Bloody Wretch, therefore 'tis that now you must not Live out half your Days ; The Primitive Christians, I find sometimes using these words, *We count it a sort of Murder to disturb Conception ; and what shall we count it then to Kill Infants already Born into the World ?* Why, Thou Elizabeth, ( and thy Black Fellow-Sufferer there ! ) has been such a Bloody Murderer. But Oh ! See to it, that you be not a Deceitful One ; you say, *That sin becomes Bitter, and, that Christ becomes Precious, to your Soul ;* O be concerned that you be not Ruined by this thing, *A Deceitful heart hath turned her aside, she Dyes with a Lye in her Right Hand !* Altho' Solomon speaking of them that have been Rescued from the entanglements of Unclean-ness, could say *One man among a Thousand have I found, but a Woman among all those have I not found ;* yet, why mayst not thou, what ails that Unconquerable Heart of thine, that thou mayest not be such a Saved Woman ? What shall I say ? *thou hast gone a Whoring, yet Return unto me saith the Lord.* Say then ! Within a few Minutes thou shalt be standing before the Judgment-Seat of God, from whence



## Unclean Spirit

75

whence there was never made the offer of a Saviour, ; But I am now once more to Renew that Offer in thine hearing. Say, thou Forsaken Soul! The Lord of Heaven Himself, do's from Heaven yet once more ask of thee; Shall I be thy Lord-Redeemer? Shall I bestow on thee *Wisdom, and Righteousness, and Sanctification, and Redemption?* Dost thou Consent, Poor Soul, Canst thou Consent? Behold, this is the last time of asking. The Lord of Glory does now, after all thy Abominations, put this upon thee; Shall I give unto thee, both *Repentance and Remission of Sins?* Shall I bring thee into a state of *Reconciliation with God?* If thou dost Refuse, thou shalt never hear one Kind Word from the Lord Jesus more; thou shalt hear nothing but the Thunder of his *Wrath* Cursing of thee in the Bottom of Hell, till the very Heavens be no more! If thou dost Comply, there is then yet Hope in the *Latter End*; thou art then yet a Prisoner of Hope!

Oh that we may now see thee Washing the Feet of Our Lord with thy Tears, and with a moved Melt-

67 An Holy Rebuke to the  
Melted, Broken Soul, Clasp-  
ing about those His Glorious Feet,  
untill He shall say, Her  
Sins which were many  
are For-  
given  
her!

**FINIS.**

